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## NOTES AND QUERIES.

SCHAGTICOKE INDIANS OF CONNECTICUT. The following item from the "Hartford Courant" is reprinted in the "Boston Evening Transcript" for January 26, 1907:—

"Among the last remnants of the Indian tribes once inhabiting Connecticut are the Schagticokes, living within the borders of the town of Kent, not far from the New York line, where they have existed for nearly two hundred years. There are twenty-five of them not on their reservation, and it is supposed that there may be three times as many more scattered about the State. Those that are left are half-breeds or quarter-breeds. Their business affairs are cared for by Fred R. Lane, their overseer, leaving them free to spend their time in hunting, fishing, or making baskets.

"The story of the Schagticokes is that of nearly all Indian tribes. But once in their history were they oppressed, and then not by Connecticut men. The tribe was formed of the wreckage of once powerful bands and dates well back into the eighteenth century, when a Pequot, Gideon Mauwehu, founded it. This Indian, who was evidently a man of more than ordinary ability, once lived in Derby, and he first appears in Connecticut records as being one of thirteen Indians who, in 1729, sold a section of land, then a part of the town of New Fairfield, to a few white men for £65, the land thus transferred comprising what is now the town of Sherman. Mauwehu then went across the line into New York and remained for a short time, when he chanced to stray into the hills now prominent in the town of Kent, and caught the idea of forming a settlement there.

"Mauwehu then gathered to himself a crowd of Indians, some being, it is supposed, of his own tribe, some Mohegans from the Hudson Valley, and most of the Waramaugs from New Milford, until probably upward of two hundred settled with him in the Kent hills, where they deemed the white man would not come. Hardly had they established themselves there before they were found by those inveterate missionaries, the Moravians, who labored faithfully among them, the leader of the mission band being Christian Henry Rauch, who in due time converted Mauwehu and upward of one hundred and fifty others.

"Their conversion came near being their undoing, for the white men who had been selling liquor to the Indians objected strongly to a practice which threatened to cut off their source of profit, and they circulated the story that the missionaries were arming the Indians. As the French and Indian War had then become a fact, the story was credited by the colonists in New York, whose legislature insisted that the Moravians should bind themselves by an oath not to engage in any such practices. As the Moravians were averse to taking oaths, they left their converts and went to that stronghold of the faith, Bethlehem, Penn.

"To this place they were followed by many of their Indian converts, including a delegation from the tribe at Kent. The climate did not agree with them and many of them died, while the rest came straggling back to

Kent. Before 1750 the white settlers had come into the neighborhood of the tribe and there became a demand for some of the land, though much of it was considered as of little value.

"In 1752 the legislature of Connecticut confirmed a grant of land to the Schaghticookes, and in 1757 appointed an overseer to care for them. They had lost the upward impulse gained from the Moravians, and were poor and drunken, though never dangerous, neighbors. Indeed the danger was to the Indians, and in October, 1771, they sent the following petition to the General Assembly at New Haven:—

"We poor Intins at Scatcuk in the town of Kent we desire to the most honorable Sembly at New Haven. We are very much pressed by the Negawaug people braking our fences and our gates and turning their cattle in our gardens and destroying our fruits the loss of our good friend 4 years ago which we desire for a nother overseer in his sted to take Care of us and see that we are not ronged by the people we make choice of Elisha Swift of Kent to be our trustee if it be plesing to your minds."

Evidently it was, for Elisha Swift was appointed. In 1781 the legislature voted to apportion fifty acres of land to each family, and the grant amounted to between 1200 and 1500 acres of mountain land. In 1801 the legislature decided to sell a portion of it, the money to be expended for the care of the Indians. The amount sold brought \$1300. That may be conjectured to have been the last sale, and what is now left is ample for the twenty-five survivors.

"In 1803 their personal estate was valued at \$4299.52, and the report for the present year puts it at \$3811.08, the real estate being valued at \$2500. From 1801 to 1823 the overseer's accounts were audited by a board of auditors appointed by the country. In 1823 the settlement of the accounts was turned over to the courts, and Judge Gideon H. Welch of Torrington now handles them.

"The oldest member of the tribe, Value Kilson, is now eighty-four years old, and until a few years ago he was very active. He was the father of a large family of children and gave to all of them a good education. James Harris, fifty-six years of age, and religiously inclined, is the next oldest member. They are quiet folk, holding to some of the traits of their race, for until within a short time they gathered and smoked, not tobacco, but lobelia, often termed Indian tobacco. Most of them now prefer tobacco as less strong. Apparently it is a question of but a few years before the tribe gathered by Mauwehu becomes extinct."

"INDIAN ROCK," ONSET BAY. The following appeared in the "Boston Herald," Sunday, February 10, 1907:—

"ONSET BAY, Feb. 9, 1907. Down at Shell Point on the beach, just above high water mark, is 'Indian Rock.'

"Standing on the south and looking across the bay toward Onset Bay Cove, the outline is distinctly marked in profile of the face of a human being that apparently is cut out in the stone.

"Opinions differ as to what nationality is best represented by the